qualities of bodies, secondary, compounded, and derivative, and therefore they could not be ar.chitectonical of the world. Mind and understanding is no God, but the creature of matter and motion.

The sense of this whole argument is briefly this. The first principle of all things in the whole universe is matter, or atoms devoid of all qualities, and consequently of all life, sense, and understanding ; and therefore the original of things is no understanding nature, or Deity.

xi. Seventhly, the Democratic Atheists argue further after this manner: they who assert a Deity, suppose *ipfrvyrov ttvai TOV* KO<T//OV, the whole world to be animated,—that is, to have a living, rational, and understanding nature presiding over it Now it is already evident from some of the premised arguments, that the world cannot be animated, in the sense of Platonists, that is, with an incorporeal soul, which is in order of nature before body, it being proved already, that there can be no substance incorporeal ; as likewise that it cannot be animated neither in the Stoical sense, so as to have an original quality of understanding or mind in the matter ; but yet nevertheless some may possibly imagine, that as in ourselves and other animals, though compounded of senseless atoms, there is a soul and mind, resulting from the contexture of them, which being once made, domineers over the .body, governing and ordering it at pleasure; so there may be likewise such a living soul and mind, not only in the stars> which many have supposed to be lesser deities, and in the sun, which has been reputed a principal deity; but also in the whole mundane system, made up